



	Candles	Mincha	Daf Yomi	Shachris	סדק"ש
Friday	4:11	4:21			9:33
Shabbos		1:45/4:11	3:30	9:00	9:34
Sunday		4:21	4:45	8:00	9:34

**IMPORTANCE OF ....**

The Gemara (Sanhedrin 30a) states that if a man dreams that his father left him a specific amount of money in a certain place, but the money is *Maaser Sheni* (and must be taken to Yerushalayim), even if he finds the exact amount in the place specified in the dream, he may keep the money and disregard the possibility of it being *Maaser* money, because every dream has an element of fiction in it. Yet, the Gemara (Nedarim 8a) states that if a man dreamt that he was put into *Niduy* (excommunicated), he must gather 10 people and have the *Niduy* lifted because of the concern that he may have been subjected to the *Niduy* in Heaven. Why is this dream different ? Furthermore, the Gemara (Berachos 55b) states that a person dreams at night about what he was thinking about during the day. If he brought the *Niduy* dream upon himself by thinking about it during the day, why do we assume that Heaven is at all involved ? The *Tashbetz* (2:128) suggests that since we cannot establish the truth or veracity of a dream, we resort to regular Halachic principles. Since the *Maaser* question is monetary, we resolve the money's status by relying on the *Chazakah* of origin. Since it had belonged to the father, we leave it there. However, the question of *Niduy* is one of **איסור**, and the rule governing doubts in **איסור** states that where **התרה** (release) is available, it must be implemented, just in case. The *Chasam Sofer* (י"ד 222) suggests that it is precisely because one dreams at night based on his daily experiences that he needs release. Someone dreamt that he had made a *Neder* not to eat *Gebrokst* on *Pesach*. The *Chasam Sofer* ruled that he needed **התרה** because if he dreamt about it at night, he must have been thinking about it by day, and perhaps he had made a **קבלה בלב** (mental acceptance) while he was thinking about it. He also explains why the *Posuk* states: **ולפרעה חולם** instead of **ויחלום פרעה**, because oftentimes Hashem uses the medium of a dream to pass along a "message", and brings about the dream by putting thoughts in one's mind by day.

**QUESTION OF THE WEEK:**

When would one recite all 3 berachos (להדליק) and **שעשה נסים** and **שהחיינו** over *Chanukah* candles every night of *Chanukah* ?

**ANSWER TO LAST WEEK:**

(What can't be done on *Chanukah*, but may be done on *Shabbos/Yom Tov* ?) The *Rambam* (נדרים 3:9) rules that if one vows to fast on a specific day, he must do so, even if it turns out to be *Shabbos* or *Yom Tov*, or even *Erev Yom Kippur*. However, if it falls on *Chanukah*, he may not fast, but must push it off to another day.

**DIN'S CORNER:**

If one is bedridden and unable to light *Chanukah* candles near the door or window, the *menorah* should not be brought to him for lighting where he is in bed, if that is not a proper place for it. Instead, another should light in the proper place on behalf of the bedridden person. One must also ensure that there is sufficient oil in the *menorah* to last the requisite burning time, at the time of lighting. If one lit with less, he must extinguish the flame, put in additional oil and relight without a *brocho*. (MB 675:8)

**DID YOU KNOW THAT ....**

The Gemara (*Shabbos* 21b) states that the *Chanukah* candles are to be placed just outside the door to one's house, but in times of danger, he may leave it on the table [inside the house]. *Rashi* explains the "danger" as coming from the Persians, who had a holiday in which kindling a light was permitted only in their temples. *Tosafos* wonders why the Persians wouldn't confiscate candles even inside the house, on the table. The *Bach* (א"ח 671) asks, if there is such danger, why did *Chazal* insist on the *mitzvah* at all ? The *Bach* suggests that the danger is not what *Rashi* said, but was rather a typical *Shmad*, where the *goyim* seek to prevent the performance of *mitzvos*. Since during such a time, one may not even change his shoelaces to comply with a *Shmad* directive, certainly one must continue to perform the *mitzvah* of *Chanukah* candles, albeit in a safer place. However, does not the *Bach* himself say (י"ד 157) that one is not obligated to sacrifice himself for a מצות עשה, but only to avoid a לאו ? This is based on the *RaN* (*Shabbos* 49a) who comments on the story of *Elisha Baal Kenafaim* who continued to wear *Tefillin* despite a gentile prohibition, that when chased by a gentile who wanted to catch him wearing *Tefillin*, *Elisha* removed the *Tefillin Shel Rosh*. Was this not a time of *Shmad*, requiring him to risk his life ? The *RaN* concludes that the requirement to give up one's life during a time of *Shmad* only applies to refusing to transgress a לאו. With regard to a מצות עשה, the *goyim* could easily prevent its performance by throwing one into jail where he won't be able to do *mitzvos*. If so, why did *Elisha* risk his life for *Tefillin* ? Because although he was not required to risk his life, he was permitted to do so. The *Or Chodosh* suggests that the source and purpose of the *mitzvah* must also be taken into consideration. Since the *mitzvah* of *Chanukah* candles is to commemorate the *Bitul* of *Gezeiros* whose intent was להשכיחם תורתך ולהעבירם מחקי רצונך, and the *Bitul* came about through *Mesiras Nefesh* and *Kiddush Hashem*, it is proper to require the *mitzvah's* performance even in the face of danger.

**A Lesson Can Be Learned From:**

There was a Talmid Chochom in the city of Dvinsk called R' Leib Batlan. His son was a successful builder who became wealthy from government contracts. After the son completed a major project for the army, officials arrived to inspect, and to everyone's surprise, Czar Nikolai happened to be passing by. Nikolai, no friend of the Jews, was a little disappointed to find that a Jew had been the builder of such a fine development, and so, as he passed one of the buildings, Nikolai remarked that one of the walls seemed not to be straight. The builder's tongue slipped and he said "Impossible !" before he could stop himself. As a result, Nikolai had him thrown immediately into prison. When R' Leib was informed, he remarked that his son would not remain there for long. The Czar and his entourage later left Dvinsk, but after a few miles, Nikolai sent back word to have the builder let out. An aide remarked that this was unusual for the Czar. Nikolai replied that several years before, he had thrown one of his generals into prison, over a triviality. 2 years later, when he visited the prison, he had the general freed, acknowledging that he had been imprisoned for nothing. "He had remained there for 2 years because I completely forgot about him", the Czar explained. "However, regarding this Jew, I just can't get his image out of my mind. I don't know why – he obviously has some merit, but I must free him to be free of him".

**P.S.** Sholosh Seudos sponsored this week by the Sternberg family.

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